

discharge of arrows formed part of the rites ;¹ and in some sculptures at Carnac the queen is portrayed shooting arrows towards the four quarters of the world, while the kino- does the same with rings.² The oldest illustration of the festival is on the mace of Narmer, which is believed to date from 5500 B.C. Here we see the king seated as Osiris in a shrine at the top of nine steps. Beside the shrine stand fan-bearers, and in front of it is a figure in a palanquin, which, according to an inscription in another representation of the scene, appears to be the royal child. An enclosure of curtains hung on poles surrounds the dancing-ground, where three men are performing a sacred dance. A procession of standards is depicted beside the enclosure; it is headed by the standard of the jackal-god Up-uat, the " opener of ways J> for the dead.³ Similarly on a seal of King Zer, or rather Khent, one of the early kings of the first dynasty, the monarch appears as Osiris with the standard of the jackal-god before him. In front of him, too, is the ostrich feather on which " the dead king was supposed to ascend into heaven. Here, then, the king, identified with Osiris, king of the dead, has before him the jackal-god, who leads the dead, and the ostrich feather, which symbolizes his reception into the sky."⁴ There are even grounds for thinking that in order to complete the mimic death of the king at the Sed festival an effigy of him, clad in the costume of Osiris, was solemnly buried in a cenotaph.⁵

Professor According to Professor Flinders Petrie, "the conclusion pixie's⁵ may be drawn thus. In the savage age of prehistoric

explanation times, the Egyptians, like many other
 African and Indian
 festival⁶¹ Peoples, killed their priest-king at stated
 intervals, in order
 that the ruler should, with unimpaired life and
 health, be
 enabled to maintain the kingdom in its highest
 condition.
 The royal daughters were present in order that they
 might
 be married to his successor. The jackal-god went
 before

¹ A. Moret, *op. cit.* p. 242. see above, p. 20, note³.

² Miss M. A. Murray, *op. cit.*, slip ⁵ J. Capart ^ "
 Bulletin critique des
 inserted at p. 33. , religions de l'Egypte," *Revm*
de PHis-

³ W. M. Flinders Petrie, *Researches toire des Religions*
 t liii. (1906) pp.
in Sinai) p. 183. 33²-334- I have to thank
 Professor

⁴ W. M. Flinders Petrie, *I.e.* As to W. M. Flinders
 Petrie for calling my
 the king's name (Khent instead of Zer) attention to this
 passage.